

## FRENCH INDO-CHINA

preferred to make serious mistakes rather than to admit himself *m* scholar. When Aymonier replaced Moura in 1879 ^ French representative in Cambodia, he brought to the study of that country's culture a remarkable language equipment, born of years of study. His previous deciphering of the inscriptions reproduced in Lagree's book had led him to the conclusion that two languages had been successively **used:** Sanskrit and Khmer. Simultaneously in Europe, Professor Kem **of Leyden**, an Indian scholar, in translating some Sanskrit inscriptions that Harmand had collected, revealed beyond a doubt the existence of a Brhmmanic cult of Siva, co-existent with Buddhism in 'Cambodia. But he also showed that old Buddhism had used Sanskrit, not Pali, as its written medium, Aymonier's studies in particular contradicted the current belief in the fabulous antiquity of Khmer monuments **and** thereby aroused considerable opposition. Nevertheless he succeeded **in** support in 1887. From this time forth a stream of **articles**, inscriptions, and finally a monumental work on Cambodia from his pen wended their way back to France. The old Khmer civilization **has** exercised a **fascination** over many students, but modern Cambodia has **comparatively** few chroniclers.

The has done able work in restoring the innumerable ruins— of Angkor—with which Cambodia is covered. The Royal Library at **Poora-Penh** is another creation, the remarkable work of Karpelfey who has overcome the bonzes' distrust of women to the of to 'entrust her with the most precious in their pagodas. The majority **of** the **Library's** are Lectures, meetings, moving pictures and book **ex-** **hibits** are there for their edification. A

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